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CHAPTER I

Summary

105 TING HSIEN, the model hsien of Hopei province, lies on the western side of the flat North China coastal plain, 37 miles south of Paoting, the provincial capital, and 128 miles south of Peking, the national capital. Its climate is generally cold and dry in winter, hot and wet in summer. Monthly mean temperatures for the years 1927–29 ranged from 22.8° F. to 80.8°F. The annual average was 54.5° F. The average precipitation was 19.1 inches. Seventy per cent fell in July and August, another 14 per cent in June and September. The June–September rainfall, for the years 1914–29, varied from 24.6 mm. to 828.1 mm.

About 500 B.C. the area was named Chung Shan Kuo, Middle Hill Kingdom, and it was generally known by that name for most of the next 1,800 years. The tomb of Liu Sheng, the King of Chung Shan who died in 113 B.C., is still one of the sights of Tinghsien, the hsien city.[1] The pagoda was finished in 1055. In 1368 the Emperor Hung Wu changed the name to Ting, "in order to pacify the country", after the overthrow of the Liao dynasty.

The hsien history tells of 145 calamities in 1,821 years (106–1926). There were 35 floods and 28 droughts. Locusts were mentioned 21 times and hail 17 times. Losses caused by armies and battles were listed only once, in 1900, the year of the Boxer rebellion. Seven extra good years, with bumper crops and very low prices, were included in the list.

The T'ang and Sha rivers that flow from west to east across the hsien have often been the scenes of bloody battles as the armies of the succeeding dynasties have fought up and down the coastal plain. In 1401 Yen Wang and his army swept through Ting Hsien on the way to Nanking. He besieged, assaulted, and captured the walled hsien city and so depopulated the area that it is said that at that time "the roof swallows nested in the trees". The area was repopulated later by bringing in

1. Ting Hsien indicates the county, Tinghsien the hsien city.

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105 large numbers of famine sufferers from Shansi. Many of the present Ting Hsien families trace their lineage back to ancestors who came from Shansi at that time.

Foreign troops occupied Ting Hsien after the allied forces captured Peking in 1900. When the armies of Wu P'ei-fu and Yen Hsi-shan fought against Chang Tso-lin's Fengtien army in 1926–28, there was fighting in the streets of the hsien city on two occasions. The victorious troops levied special taxes for "saving the hsien" and there was a good deal of looting by the troops throughout the countryside. A sample of the 62 villages in the Experimental District indicated the 1927–28 war loss, assessments, and looting to be at least $1,000,000.[2] In 1926 the provincial land tax was double and in 1927 triple the usual amount.

The area of the hsien was 480 square miles. It was divided into 454 areas, each of which was controlled by one of the political divisions of the hsien, i.e., the city and the 453 towns and villages. Seventy-six per cent of the hsien land was arable. The amount of arable land in the 454 areas varied from 245 to 32,500 mu (a mu is 0.166 acres). Seventy-three per cent of the areas had less than one square mile of farm land. The average amount per family was 20.4 mu.

The population of the hsien was some 408,300, the population density 850 per square mile. Our census counted 70,034 families. A census of individuals was possible only for sample groups of families. Our most representative sample, 5,255 families, averaged 5.83 persons per family. Fifty-five per cent of these families had not more than five members. Seventy-eight per cent had not more than seven members.

All our family studies showed that the size of the family was closely related to the amount of family income. In one group the average was 3.8 persons for the families with not more than 10 mu of land and 13.5 for those with more than 100 mu. In another group it was 3.8 for families with annual incomes between $100 and $200 and 9.3 for those receiving betwen $400 and $500 per year.

The head of the family and his direct descendants were 82 per cent of the family group. In 4 per cent of the families a woman was the recognized head of the family.

The sex division was 51.5 per cent male, 48.5 female, but for those over 50 years of age the masculinity rate (males per 100 females) was only 91.3.

2. All dollar figures are Chinese silver dollars

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In the 5,255 families 93 percent of the females and 79 per cent of the males over 14 years of age were married. There were only five unmarried females over 21 years of age, but 1,177 males, 13.7 per cent of those over 21, were still single. Two nine-year-old males were married, but 12 was the youngest age of the married girls.

The age at marriage, particularly of the boys, was greatly influenced by the economic status of the family. In a group of 766 couples 41.4 per cent of the grooms were under 15 (by Western calculation) when they were married. In the poorer families, those with less than 50 mu, the proportion under 15 was 33 per cent. For the wealthier families, those with 100 mu or more, it was 80.5 per cent. In 69.6 per cent of the couples the wife was older than her husband, in some cases as much as 11 years older.

Concubines were reported by less than 0.5 per cent of the families. Widows could and did remarry. Divorce was possible but rare.

The amount of foot-binding among women of different ages showed how, even in the country villages, a social custom that was able to defy the edicts of the early Manchu emperors disappeared in 25 years.

Home ownership was almost universal. Less than one per cent of our sample families paid rent. The average residence area was about 100 x 50 feet. The average house had some six chien (rooms) but that included the barn and store-rooms as well as the family living quarters. Two-thirds of the families had either three or four persons per bedroom.

The families named Wang, Chang, and Liu together were 30 per cent of the 10,445 families in the 62 villages of the Experimental District. In 11 of the 453 villages all the families had the same name.

In a group of 515 families 88 per cent of the males and 80 per cent of the females over 12 years of age were doing farm wark. Eighteen per cent of both sexes reported primary, non-farming occupations. Twelve per cent of the males and 51.5 per cent of the females were doing some home industry.

Twelve months of accounts of 34 families showed that the average annual food consumption per adult male equivalent of families in different income levels was almost the same, some 550 catties of sweet potatoes, 420 catties of vegetables, 375 catties of grains and flours, and 19 catties of all other foods. The average value of the food used was $28.00 per capita, or $35.45 per adult male equivalent per year.

The proportion of the family budget used for food decreased from

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105 65 per cent for the $100–$200 group to 54 per cent for the $400–$500 group, that for fuel from 8.3 to 5.3 per cent. The proportions used for rent and clothing showed almost no change. Miscellaneous expenses increased from 15.3 to 30.9 per cent. The average per capita income was $43.70 per year, but some families lived on as little as $2.50 per person per month.

In a group of 400 farm families the estimated per capita income was $55.10 per year. In 1,220 home industry families it was $34.20 per year. Our figures for agricultural production and gain from industry seem to indicate for the hsien an average per capita income of between $50.00 and $60.00 per year.

Political organization began at the five-family level. Regulations promulgated by the provincial government required that the village families be organized into lin, groups of five families with a headman who should be responsible for the members of the group. Five lin were combined to make a lü, 25 families. This was similar to the old pao-chia system of 25 and 100 families. The regulations being issued by the provincial government seemed to indicate an attempt on the part of the central and provincial government agencies to establish closer political controls over the hsien government and the villages.

Village affairs were handled by a village head and a vice-head, who ordinarily were appointed by the village leaders. An attempt was being made to have the village heads elected by popular vote. The 453 villages ordinarily financed with their own funds their night watchmen, home guard, crop watching, and schools. Assessments levied on the farm land controlled by the village were usually the principal source of village income. In eight villages local jealousies and separatist interests had brought about the establishment of two village administrations in the village area.

The hsien was divided into six administrative districts, whose officials were ordinarily the intermediaries between the hsien government and the villages.

The hsien magistrate was the chief executive and judicial officer. Subject to his approval the administrative work was carried on by three sections and four bureaus, the judicial work by the local court. There had been attempts to make the local court responsible only to the higher provincial court, but the magistrate still had to review and approve the decisions.

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SUMMARY

The magistrate was appointed on the recommendation of the provincial governor and held office at his pleasure. An active, energetic magistrate could contribute a great deal toward the development of the hsien, but most incumbents showed but little initiative and attempted few changes. Their general motto seemed to be "maintain order, produce the usual revenue, make changes only on orders from above". The office was the lowest official position. According to custom no local man could be appointed. Three years was ordinarily the maximum term of office. Actually 24 men held 25 appointments as magistrate during the 27 years from May 1901 to September 1928. Seventeen of the appointments lasted less than one year, only five more than two years. Sun Fa-hsü (1914–16) was unique in actively stimulating the opening of schools and the development of model political programs. Sample figures from the Experimental District indicate that possibly as many as 200 schools were opened and 2,000 temples discontinued during his term of office.

A hsien salary scale that paid the head of a bureau $40 a month, experts $27, section managers $24, and clerks $18 could not help but encourage incumbents to take advantage of their position to increase their income.

The 1929 expenditure budget totaled $107,866, exclusive of the cost of the magistrate's office and of the court. Those items were part of the provincial budget. Thirty-six per cent of the hsien budget was allocated to education, but some of the schools reported that they did not receive the amount budgeted for them. Twenty-five per cent was designated for the police force.

The Kuomintang, or Nationalist Party, had a separate hsien-wide organization, financed by a grant of $16,800 from hsien funds. The Anti-Litigation Society was directed by the magistrate to hear and, if possible, settle all lawsuits before they came before the court. The Merchants' Association Bureau of Public Judgment on Commercial Matters was to act as conciliator and arbitrator in commercial disputes.

Government records and the estimates of tax officials indicated that the national, provincial, and hsien governments received about $500,000 per year in taxes from Ting Hsien. How much the people paid the tax collectors could not be determined as the collection of the various sales taxes and some of the license taxes was regularly farmed to the highest bidders and their collection costs and profits could not be es-

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105 timated. Nor was it possible to secure figures on the amounts collected by the villages to meet the cost of their activities.

The annual land tax (which averaged approximately 10 cents per mu), the tax on land transfers (12.6 per cent), and the tax on recorded mortgages (5.3 per cent) formed 35 per cent of the governmental receipts, the salt tax 24 per cent, sales taxes 23 per cent, wine and tobacco taxes 9 per cent, and stamp, likin, and special assessments 9 per cent.

The national government received 28 per cent of the total tax collections, the province 45 per cent, and the hsien 27 per cent. Some of the provincial money came back to the hsien to pay for the magistrate's office and the hsien court. Six thousand dollars came as a special grant to the model hsien.

Chai Ch'eng was the model village of the model hsien. The story of its organization and activity gives a picture of a village that was a leader in many civic programs. It shows some of the new ideas that the Revolution of 1911 brought to the countryside, how some of these succeeded and were gradually adopted, how some were tried and generally discarded, and how some Western forms of political organization were tried but were not widely adopted because they had not been adapted to Chinese conditions.

The leadership of the Mi family, through the years, helped to make the village a pioneer in education, well drilling, road repair, tree planting, and sanitation. They were the ones who persuaded the Mass Education Movement to take Ting Hsien for its rural experiment station and to make Chai Ch'eng its first headquarters.

Chai Ch'eng's educational position is indicated by the fact that it was the home of 33 of the 272 men and of 11 of the 32 women in the Experimental District who had education beyond the junior middle school. Its model village program brought an annual grant from the hsien government of $600.

Sample studies showed that only some 20 per cent of the population over six years of age were literate, approximately 37 per cent of the males but only 3 per cent of the females. That progress was being made on the literacy problem was shown by two studies. In a group of 500 families the literacy figure for the 45–49 year age group was 20.3 per cent, but for the 11–14 year group it was 57.3 per cent. In the 366 families in Chai Ch'eng the 11–24 year age group was 53 per cent literate, 65 per cent of the males and 36 per cent of the females.

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The government was attempting to make school attendance compulsory but the total number of students was equal to only 22 per cent of the children between 5 and 14 years of age. Four hundred and forty-seven schools and 18,666 students, 15,377 males and 3,289 females, were reported to the hsien Bureau of Education in 1928. In 1931 there were also more than 20,000 students in the People's Schools (Mass Education classes).

In the regular schools the teaching staff totaled 575, one for every 32 students. In the Experimental District the average teacher's salary was $90 per year for the lower primary and $150 a year for the higher primary schools.

The average cost per student was $8.20 per year. It was $5.10 in the boys' lower primary schools, $25.20 in the boys' higher primary, and $90.00 in the girls' normal school. The cost for the six weeks' course of the People's School was about 40 cents per pupil.

The school expenditure of $155,000 was financed by $117,000 from local village funds and $36,000 from the hsien government. The average income of the lower primary schools was $227 per year but 14 received less than $125 per year. The higher primary schools spent an average of $3,000 per year, the middle, normal, and vocational schools up to $8,800. Money for the village schools came from land rent, interest, village land assessment, village land transfer taxes, sales taxes, tuition, and hsien subsidy.

Middle school graduates were reported by two-thirds and college and technical school graduates by one-third of the villages, but more than one-third of the middle school graduates and almost three-quarters of the college graduates were away from home. There were four returned students from Japan and one from France. One boy was studying in France and one in the United States.

Over 92 per cent of the families owned some land, over 96 per cent farmed some land. The average farm owning family had four plots of ground with an area of 21.9 mu (3.6 acres). The average farm operating family farmed 21.2 mu. The per capita average for the hsien was 3.6 mu (0.6 acres). The largest family holding was 660 acres, but only 132 families, 0.2 per cent, owned as much as 50 acres and only 9.0 per cent as much as 50 mu (8.3 acres).

Rented land was farmed by 30 per cent of the farming families, but only 4.8 per cent were full tenants. Just under 6 per cent of the land own-

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105 ing families rented land to others. Only 0.7 per cent were non-farming landlords. Twelve per cent of the crop area was rented. Cash rents varied from 50 cents to $7.50 per mu. The average return to the landlord was not more than 6 per cent of the land value. The cash and cash-crop rent charges averaged between 35 and 40 per cent of the value of the crop.

Some 55 per cent of the farm land was irrigated. The water came from 40,000 wells. Another 20,000 wells inside the villages furnished water for domestic use. The average figures for the wells were: depth 21 feet (none were more than 45 feet deep), lift 13 feet, cost of digging $65, labor about 50 days' work. The estimated labor cost of irrigating was about 20 cents per mu. The drought of 1920 was a great stimulus to well digging and during the next 10 years the number of irrigation wells was more than doubled.

Twenty-eight per cent of the land was double cropped. Grain was planted on 80 per cent of the crop area, beans and peas on 20 per cent, vegetables on 10 per cent, and cotton on 9 per cent. The estimated total crop value was $16,000,000, an average of $11.25 per mu, $40 per capita. Five crops, millet, wheat, sweet potatoes, cotton, and black beans, were worth more than $1,000,000 each, peanuts and kaoliang over $500,000 each. These seven crops together were more than 80 per cent of the total yield.

A sample of 400 farm families reported that they consumed 76 per cent of their farm produce. Cotton, peanuts, sesamum, and wheat were the principal money crops. Ninety-three per cent of the cotton, 92 per cent of the peanuts, 86 per cent of the sesamum, and 42 per cent of the wheat crop were sold. These four crops together were 86 per cent of the total amount sold. The proportion sold increased with an increase in the size of the farm, from 12.5 per cent for the 1–10 mu group to 31.3 per cent for the over 100 mu group.

The values of the farm houses, implements, and animals were closely related to the size of the family farm. The averages per mu were: houses about $9.00, implements $1.25, animals $1.95.

The estimated cost of farm operation, for a group of 244 farm owners, was $8.45 per mu. This included the value of the labor of the farm family and animals, the rent value of the land, and the value of any seed or other items produced on the farm, as well as any money expenditure. The cost was about 70 per cent of the yield. The accounts of 285 grain and cotton growers showed a weighted cost equal to 87 per cent of

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the yield. In both groups the value of the family labor was aproximately one-third of the total cost.

In a group of 515 families full time laborers were employed by 2 per cent of the families with less than 50 mu of land, by 30 per cent of the families with from 50 to 99 mu and by 72 per cent of the families with 100 mu or more.

Wages for experienced farm workers ranged from $25 to $60 per year, $3.50 to $7.00 per month, up to 40 cents a day in the busy season. Food, which was furnished by the employer, cost about $3.00 per month. The wage rates had gone up about 200 per cent in 18 years.

The silver yüan (dollar) was the basic monetary unit and the generally accepted standard of value at the time of our study. Earlier the copper cash was the unit for most retail sales while silver bullion (taels) was used for official accounts and for wholesale transactions. A regularly quoted exchange rate indicated the varying relative value of the two monetary units. Parity of exchange was generally taken as 1,000 cash per tael, 720 cash per dollar, but for the 75 years from 1857 through 1931 the annual average exchange rates were all above par.

In 1857 the average rate was 1,093 cash per dollar. It was 4,090 in 1931. From 1857 to 1892 the trend of the annual rates was practically level, although there were fluctuations of 20 per cent both up and down. From 1892 to 1905 there was an almost continuous decline to the minimum rate of 758. The trend was then sharply reversed and, except for three years, the rate rose continuously during the next 24 years. After 1918 the rate of increase was greatly accelerated. From 1857 to 1931 the overall increase was 274 per cent. The 1892–1905 decrease was 33 per cent, the 1905–1929 increase 469 per cent.

A study of the credit needs for the three years 1929–31 of the 526 families living in five neighboring villages found that 32 per cent of the families borrowed in 1929 and 58 per cent in 1931. Declining commodity prices and the extra taxes and assessments connected with the fighting in 1931 were largely responsible for the increase. The total amount borrowed increased 133 per cent, from $21,000 to $49,000. The average per borrowing family went up 30 per cent, from $123 to $160.

The term of practically all of the loans was one year or less. Almost all of them came due after the fall harvest or before Chinese New Year. Seventy-five per cent were for 10 or 12 months. Usually less than 10 per cent were for six months or less.

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105 The interest rate varied from nothing to 3 per cent per month. It was 2.0 per cent per month for just over one-third of the loans and 22 per cent of the total amount borrowed. It was more than 2.0 per cent per month for almost one-quarter of the loans and 11 per cent of the amount borrowed. The average rate was 1.80 per cent per month.

Forty per cent of the loans were made to refund old debts, 26 per cent to provide farm capital, and 7 per cent for business capital. The loans for family living expenses averaged only $30, those for weddings and funerals $70. Some families reported that the proceeds of their loans were used for gambling and the purchase of narcotics.

The records of a sample mutual savings society of 31 members, which met three times a year for 10 years, showed in detail one of the ways by which the village residents secured considerable amounts of money without resorting to the moneylenders. In our sample society the order in which the members took the fund collected at each meeting was decided by bidding rather than by lot. Before a member could receive the fund he had to have its repayment assured by two guarantors. Even when they were handling their own money the members apparently accepted as reasonable an interest rate of some 1.5 per cent per month.

The organizer of the society received 120,000 cash at the first meeting. He repaid that amount over the next 10 years in 30 instalments of 4,000 cash each. At the second meeting the low bidder received 67,800 cash. Over the 10 years he paid 120,000 cash. The last member received 120,000 cash but had paid in only 57,800 cash.

The rapid depreciation of the copper coinage during the life of the society brought some surprising differences in the silver equivalents of the amounts the members paid and received. The first man received the equivalent of $99.30 but repaid the equivalent of only $64.21. The next 10 members all paid more than they received. The next 12 members paid less and the last eight members paid more than they received. The last member to take the fund received 207.6 per cent of his copper payments, but in terms of silver the amount was only 95.3 per cent of what he had paid.

The popularity of the savings societies was shown by the fact that in three villages the number of known members added up to 60.6 per cent of the male population of the villages. There were, of course, many multiple memberships.

Buying and selling was carried on by 2,228 stores in the city and vil-

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lages, by thousands of itinerant peddlers, in 83 periodic markets, and at 50 temple fairs. One-third of the villages had no stores, another 22 per cent had only one.

The city, with 654 stores, with a market held 12 days a month instead of the usual six, and, with eight temple fairs, was the natural trading center of the hsien. Twelve of the city stores were over 100 years old. One family reported that it had been making eye medicine for more than seven generations. The 654 stores employed 2,761 workers. Fifteen per cent were apprentices. Just over one per cent were women. Eighty-two per cent of the stores were in rented quarters. In Tung T'ing, one of the market towns, 86 per cent of the stores owned their premises.

Wages plus bonuses were less than $65 per year for most of the store employees. Food was furnished by the employers, and cost $4.00 a month in the villages and $4.50 in the city.

Industry was that of a non-mechanical agricultural area. Power was almost entirely animal or human. Most of the tools were hand tools. The principal machines were the animal and hand powered stone mills for grinding grain, the animal powered Persian wheel for irrigation, the foot powered cotton gin and cotton batting machines, the hand driven spinning wheel and the hand and foot powered looms used to process the locally grown cotton.

Approximately one-third of the population over 14 years of age, 18 per cent of the males and 50 per cent of the females, were engaged in some industrial work. Some 90 per cent of the industrial workers were working at home. Most of the home work was a part time occupation. Over 95 per cent of the working females were engaged in spinning, weaving, or both. Forty-three per cent of the hsien industrial output was produced by industrial shops with paid workers, 57 per cent by home industry.

Every village had some home industry. Some reported as many as eight different occupations, but only four types of work—spinning, weaving, bean curd and small noodle making—were reported by more than 20 per cent of the villages, and only seven were reported by more than 5 per cent of the villages.

The estimated value of the industrial output in 1931 was $8,570,000. Home industry produced goods worth $4,860,000. Cotton products were 56 per cent of the total output, metal work only 1.9 per cent. The estimated profit of the shops, after paying wages and other expenses, was

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105 $500,000. The estimated gain of the 36,000 home industry families was $880,000, an average of $24.50 per family per year. For our selected group of 1,220 home industry families the average was $37.00 per family. It was $11.25 per family for our 400 farm families and $12.50 per family for all the families in the hsien.

The home industries in which the average gain was less than $10.00 per person per year included 90 per cent of the home industry workers. For the thread spinners the average was only $2.90 per year.

Cotton spinning was reported by 437 of the 453 villages, weaving by 378 villages. In 1882 58 per cent of the families in a sample village were weaving. Fifty years later the figure was 86 per cent.

In 1892 the price of chuang cloth, a type of undyed cotton cloth woven for export to northwest China, was 700 cash per piece. During the next 10 years there was no change in price, but then seven increases in 18 years doubled the price. After 1922 the price was set in terms of silver. In 1931 the copper equivalent of the silver price was 4,908 cash. The silver equivalent of the 1892 copper price was 62 cents per piece. In 1931 the silver price was $1.20 per piece. In 40 years the price, in terms of copper, increased 600 per cent, in terms of silver 94 per cent.

The annual meeting of the cloth gild regularly fixed a maximum price for chuang cloth. From 1892 to 1922 it was from 5 to 9 per cent above the reported market price. From 1923 to 1931 it was from 18 to 29 per cent higher.

The number of pieces of chuang cloth shipped from Ting Hsien was 600,000 in 1892, 4,000,000 in 1915, and after 1919 about 1,000,000 per year. Shipments decreased 76 per cent in six years, but in spite of that fact the copper price went up twice during that time for a total of 27 per cent. The price evidently was very closely controlled by the gild. Over 82 per cent of the chuang cloth shipments went to Chahar and Suiyuan.

Pig bristle sorting, with an estimated output of $760,000, was, in terms of value, the second largest home industry. It was concentrated in two villages in the southern part of the hsien some 10 miles from the railroad and was carried on by only 80 families and 445 workers.

The yang ke, or planting songs, of Ting Hsien were one of the noteworthy findings of our survey, as they were quite different from the yang ke of other parts of China. In some places they were simple folk songs. In Peking and Shantung the term was applied to the entertain-

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ment provided by groups of stilt walkers. In Shanghai they were street dances. The Ting Hsien yang ke were plays given in costume, by groups of locally resident amateur or semi-professional actors, sometimes in connection with temple fairs, sometimes for special celebrations or times of recreation. Local tradition says that originally they were songs written for the rice planters by the poet Su Tung-p'o (1036–1101) when he was magistrate in Ting Hsien.

The five groups of yang ke players in the Experimental District would indicate a total of some 36 groups in the hsien. Usually a group numbered about 15 men, actors, musicians, and stage hands.

The plays, 48 of which we were able to transcribe, covered a wide variety of subjects from filial piety to slapstick humor. The older people complained that the plays had become increasingly rough, vulgar, and boisterous. The District Bureau of Education finally tried to suppress them on the ground that they were a social and moral menace, but it could not enforce its prohibition.

Troupes of traveling professional actors were engaged for some of the temple fairs and by some villages and city organizations for special celebrations. The cost of a three or four day engagement was about $130. Worship of the gods was usually closely connected with the plays. A shrine was erected opposite the stage and many of the people attending the plays combined worship and recreation.

Different community groups, whose acts must have required considerable rehearsing, provided entertainment at New Year's time, usually during the feast of lanterns. One group carried a twisting, turning, gaily painted, candle illuminated dragon through the streets. Another group carried individual lanterns and after many individual maneuvers put the lanterns together to form the figure of a fisherman or a farmer. The Lion Show Society had a red and a green lion which played with embroidered balls and danced for the crowd. Some 70 or 80 players showed their agility and prowess with different kinds of weapons in a show that went on for about eight hours.

There were many kinds of individual and group games, different versions of drop the handkerchief, hide and seek, button, button who has the button, hopscotch, and kicking the shuttlecock. Board games, resembling checkers and chess, were popular during the warm summer days. A few lines on the ground, a few pieces of brick or stone, were all the equipment needed for most of them.

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105 Our 34 family accounts showed an average annual recreation expenditure of $1.02 for wine, $1.22 for tobacco, and $1.70 for other amusements.

The New Year is the festival that every one celebrated in Ting Hsien with vacations, family gatherings, feasting, and new clothes. Many families invited the spirits of their ancestors to return home and join the celebration. Many included worship of the gods and spirits in their celebration. The other big festivals were the fifth of the fifth month and the 15th of the eighth month. Most of the months had days of special but minor celebrations. Some families burned incense and offered special prayers to the gods on the first and 15th of every month.

As everywhere, birth, marriage, and death were important family events observed with special forms and customs. Some were used to insure happiness and good fortune, others to propitiate evil influences, others to assure the spirit of the deceased a safe, easy journey to the other world and comfort and well-being there. The expenses of weddings and funerals were almost always on a scale that brought economic difficulty to the families involved. Funeral expenses ranged from $40 for a poor family to $600 or more for a wealthy family. Wedding expenses for lower class families were some $50 for the groom's family and $80 for the bride's family.

Eight hundred and seventy-seven Taoist, Buddhist, Confucian, Official, and Individual temples, three Mohammedan mosques, and eight Catholic and Protestant Christian churches were the outward expression of religion in Ting Hsien. The village temples were divided 41 per cent Taoist, 26 per cent Official, 25 per cent Buddhist, 6 per cent Individual, and 2 per cent Miscellaneous. Some of the gods were pure spirits, others were heroes and famous men of earlier times who had been deified by the Emperor and given rank and title in the spirit world. The spirit chosen to be the god of the city wall held the same rank in the spirit world that the local official held in the temporal world.

Kuan Yin, in her various manifestations, was the principal deity in 91 per cent of the Buddhist temples. The most popular Taoist deities were the Wu Tao, the San Kuan, the Niang Niangs, Chen Wu, and Yü Huang. Kuan Yü and the Dragons were the chief Official gods. The King of the Horses and the King of the Insects were the principal deities in three-quarters of the Individual temples. Most of the village temples were small one chien buildings. The average size was only 1.6 chien.

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Between 1882 and 1928 the 62 villages in the Experimental District gave up 331 temples, 76 per cent of the original number. Three-quarters of the discontinued temples were abolished in 1914 and 1915 when Sun Fa-hsü was magistrate. Before 1882 all but one of the Experimental District villages had one or more temples. The single exception was a village in which 72 per cent of the families were Mohammedans. In 1928 there were no temples in one half the villages. The reports indicate that a large proportion of the discontinued temples were converted to village use as schools, village offices, or public storehouses.

Fifty temple fairs were held in the city and 35 different villages. These three or four day celebrations combined worship, recreation, and business and were greatly enjoyed. The gods were worshiped, troupes of actors provided entertainment, local wares and products were displayed for sale, and visiting merchants set up booths to sell articles brought in from the cities. Attendances of five and ten thousand persons per day were not unusual.

Various Buddhist and Taoist societies encouraged their members to engage in contemplation, abstinence, and good deeds. Women were accepted as members by at least two-thirds of the Taoist societies.

Mohammedanism has been part of the religious life in Ting Hsien for more than 300 years. The two village mosques had a membership of 1,415, representing 255 families living in five villages in the Experimental District.

The Catholic work was in charge of a French priest. There were some 5,800 members, who belonged to some 1,100 families. Protestant Christianity was represented by the Congregational Church and the Salvation Army. They reported a membership of 1,025.

A Ting Hsien proverb says:

> Don't blame heaven if you haven't
> Dug your cabbage before the winter solstice.
> Don't be sorry for yourself if you haven't
> Protected your onions before the coming of the first frost.